



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

5 Things You Need to Do Before Yom Kippur

by Jim Staley



<https://youtu.be/li7gqvN5dKo>

Whether you're brand new, celebrating Yom Kippur for the very first time, or you've been doing it for years, or maybe you just stumbled onto this video and you're looking more into it as a Christian, this is going to be for you. This is not going to be one of my long teachings on Yom Kippur. If you want to learn anything about the feast days, I encourage you to check out our YouTube channel, our playlist. It is hundreds deep on every topic you can imagine, especially these feast days. Today I'm going to give you the spirit of Yom Kippur. What is it really about, and how do we enter into it in the presence of God with the Holy Spirit? I'm going to give you five tips that you can do, and right now, as you can tell, I'm not in my studio. I am outside of my studio right now. I am on my way to celebrating Sukkot, and on our way we decided to stop at this particular national park. You might be able to guess its name. I'll tell you that in just a moment, and why exactly I chose this particular place as my backdrop. It's going to relate to what we're going to talk about today.

The number one principle behind Yom Kippur is: it's not about others. It's not about the judgment of everybody else. We do that pretty well over the last 364 days. Today is the judgment of us. This is about introspection. It's about "Search my heart, O God." Psalm 139, it says, "Search my heart, O God, and know my anxieties. See if there be any wicked way in me, and lead me into Your own ways everlasting." That's an incredible verse, because we spend so much time judging other people and looking at other people. Our two eyes are always looking out, but God's eyes are looking in. And that is where Yom Kippur is all about. When that high priest went into the temple, went into the holy place, went past the holy place, opened up that curtain, and into the Holy of Holies one time a year for the nation of Israel—first to sacrifice for his own sins, and then for the sins of Israel—it was all about him. And Judgment Day will be the same.

This is not an opportunity for us to just fast, which is the traditional thing to do. It's not about not eating. It's about withdrawing from yourself your own anxieties that you don't even see sometimes. See, we're all too apt to see and know what makes us anxious. Blood begins to get warmer, and our tempers begin to rise, and we get hot all over, and we get worried and anxious about this and that—the other way that this situation is happening, the way this person is treating me, or so on and so forth. But what about all the anxiety that we can't see that's affecting us in a very deep way? That's the dangerous part of living a life for Christ—is the things we can't see. And you see, it's the eye of God that looks into our hearts on that day and reveals what we can't see. And this is why the psalmist—this verse is so powerful for this day—because it gives permission to the Creator and says, "Father, try me, see if there be any wicked way in me, lead me into Your ways of righteousness."

You see, it's very easy for us to pray for other people, because we can see their sin. We can see the issues that they have, the vibes that they put off that aren't quite harmonizing with the Spirit. But what about your own vibe? What about your own frequency? The harmonies of your heart that are out of alignment, that are causing a hardness to your heart, like rock that's behind me. So that's number one. It's not about the other person. It's about you. Search my heart, O God. That's number one.

Number two principle: Can you put it down? What do you mean by that, Jim? It means it's not just about putting food down, maybe entertainment. What is your vice that you need to put down? I know particularly several vices that I have that I've been working on Yom Kippur for weeks now—which is, sometimes when I get triggered—I've got six kids, four still living in a home, and sometimes, especially we've been camping lately and all combined into this little bitty coffin on wheels, people get on my nerves as much as I probably get on their nerves. I've been working on my first response, something I've been putting down. It's my Yom Kippur gift—is, can I put it down?

You see, Yom Kippur and repentance is not enough to just say, "I'm sorry, I made a mistake." No, it's about putting it down. It's about completely transforming your life and getting rid of that which is overtaking you. A lot of times the things that are overtaking us, we don't actually know are overtaking us. We don't even know the prisons that we're in because we never stop to look at the bars around our own heart. Sometimes those bars are created by us, and sometimes those bars are created by other people. But the truth of the matter is: we need to start cleaning up our own

cell if God is going to give us the key to open up the doors of that heart and allow us to go to the next level. That's number two.

Number three: Confession without explanations. That's right. This is really hard, because sometimes when you make a mistake, we're like, "You know, I'm really sorry. But if you wouldn't have aggravated me, I wouldn't have punched you in your eye." Right? Or, "If you wouldn't have said this on Facebook, or if you wouldn't have done this and said this comment, I wouldn't have responded this way. And therefore, it's really your fault. My sin is on your shoulders because you did this." You see, true repentance begins—listen carefully—when explanations end. Real repentance is without explanation. I know I need to hear that, because I'm a talker for a living, and I'm kind of an internal attorney. Sometimes when I'm in an argument with my wife—or what I call a marital Bible study—I tend to get right into that content and defend myself. That never works out well for me. I can win the argument, but you know, she attempts to win the overall case before the Lord, for sure.

So when we repent before someone, it's without explanation. We just own our stuff. It doesn't matter what the other person did. It just doesn't matter. As a matter of fact, Christ does this beautifully. He does it right on the cross. He never points out your individual sin. He just took—and He crawled up on that cross, opened up His arms, and said, "Here am I, send me. I'll take the penalty." Especially you husbands out there, if you're watching this—or if you're a wife, give this to your husband and tell him to listen carefully to point three. But point three is so important, because it's the way of the cross. It's confessing our sins without excuse, with no explanation. It's just taking ownership of our stuff. So what if the other person made you mad? Okay, well, you let that make you mad, because no one can make you do anything. You just have a weakness there, and the enemy exploited it. Maybe they used that person. So really, everything depends on us.

I know someone in my life right now—it's almost impossible to get her off of her square. She is so shalom. It's just almost impossible. And trust me, we've all tried. But she just stays in that position of beautiful stability. Yeshua does the exact same thing. It's almost impossible to get Him off of what I like to call our square. Remember that in kindergarten, those little squares that you stay on, and they told you, "Stay on your square." Oh, we did that in kindergarten, and then ever since then, we hopped around as fast as possible. So point number three—so critical: repent without excuse.

Okay, so that brings me to number four, very similar to number three, but we're going to take it one step forward: forgive and reconcile. And listen, there is a difference. You can forgive on the inside. Reconciliation may not be 100% up to you. Where in the Bible does God say that someone has to accept your forgiveness? They may not. They may not even be a believer. But it's all about your side of the street. Clean up your side of the street and don't worry about their side of the street. Forgive, reconcile, do the best that you can. Take ownership of what you can take ownership of, and literally swallow the rest. Put it on the cross. Crucify the flesh. If they don't apologize, so be it. Be the bigger person. All day long, it seems like, for two-plus decades of having six children, one will apologize and the other one will just wait, right? They'll wait for the other to apologize. Well, sometimes it just never comes. "She never apologized, so why should I apologize?" Well, because it's the right thing to do. And so at the end of the day, forgiveness and reconciliation is everything

when it comes to the image of Christ. There's no other way to get there outside of operating in a position of crucifixion.

And that brings me to my fifth point, and I've got one bonus point, which is going to explain why I'm standing in front of this incredible arch. But the last point is: conviction is different than condemnation. For too long, most of us don't know the difference between conviction and condemnation. Conviction is: I own my sin. I get it. I made a mistake, but I'm not going to make that mistake again. I'm going to do my best to do what I call "falling forward." It's okay to fall. It happens. It will happen. Growth is dependent on it. But falling backwards and always moving in their own direction is not a good fall. Falling forward is the direction that we want to go. And that says, "Hey, I made the mistake, but the Holy Spirit's going to help me move forward. I can change." Condemnation, on the other hand, is: "I made a mistake and I'm never going to change," or, "That person's never going to change." When you make that statement, you are literally condemning someone, which is playing the role of Satan himself. Yeshua—Jesus—He doesn't do that. He believes in us. He says, "You can do this. You can change."

So if you feel like you're at Yom Kippur and you're confessing the same sins that you did last year, well, it's time to take a different attitude. It's time to take it serious. It's time to say, "I can change. I will change. And I will create new rules, regulations, and boundaries around me. And I will go without. I will withdraw. I will do whatever it takes. I will win." Because it is a competition. It's a race, and Satan's trying to race you to the finish line to prevent you from crossing over. Success is not just salvation, ladies and gentlemen. That's just the very beginning. Success is crossing the finish line and not even needing a bottle of water. Crossing the finish line with fullness of strength because you've won all these battles along the way.

And I've learned in my 50-plus years of being on this earth and decades of being with the Lord, that one thing that works—or I should say, one thing that doesn't work—is trying to change a vice by telling yourself, "I'm never going to do this again," without changing all the steps along the way that can make you stronger to get there. It's like doing an Olympic 5k race, let's say, and every time going, "I'm going to finish, I'm going to finish," but you never actually train to win the race or to even finish. I've been recently making some major adjustments in my life of things that I really want to change. I'm hard on myself. I want to make sure that I'm gentle and kind and all the fruit of the Spirit are flowing through me into my family first and then to you guys. And the only way to do that is to win other races that are way smaller. And so I've implemented stair steps, baby steps, right? Like if you've ever seen the movie "What About Bob?"—right? It's baby steps. That's the only way to be successful. I'm a believer. So I hope that these five steps will radically help you.

Now, here's the bonus tip. Why am I standing in front of this arch? Well, I am at Arches National Park on my way to celebrate Sukkot with some of my favorite people in the world. But that's not why I'm here. I'm here because I sat below that arch yesterday, and I was so inspired by this arch and how it was made. And how it was made—well, I'm a creation guy, I'm a young earth guy—and as the world was being destroyed by a massive global flood and there was a massive amount of sediment, as the heaving of the earth began to slow down, that sediment dropped very, very quickly, creating layers of mud, all different sedimentary types. And some of the layers began to get harder, and as the water began to slush, it began to pull out some of the sand from the sand—what is now sandstone—and the harder parts simply hardened over time. Some of the arches

were created or even expanded from water coming into the cracks, freezing and cracking things off. I'd say it's extraordinary how God created the world through chaos. The beauty that we are seeing in Smoky Mountain National Parks today that we're visiting is amazing. And the most amazing part is it's all caused from blood—from chaos and even judgment.

And I think this is so apropos, because in Yom Kippur, it is the Day of Judgment. It is the Day of Atonement on top of judgment—not just judgment, condemnation for some on that Judgment Day, that white throne judgment, but others, it will be atonement. You see, you might have chaos in your life. I've had chaos in my life in the last 24 months, 12 months for sure. Actually, most of the chaos in my life was when I was born. So five decades plus, I've had nothing but going from one chaos to another. Maybe you can relate. Put that in the comments if you do. But did you know that there's beauty that comes from chaos? And there's beauty that even comes from judgment. So if you've made mistakes this past year—maybe big mistakes. I've made some mistakes. Did you know that God can actually begin to carve beautiful structures from your mistakes?

Now I want you to take a look really carefully at this arch behind me and tell me what you think that looks like. Yep, you're right. It's an eye. It looks like an eye, and that's what I was inspired by—is that as the water of the flood began to rush in and pull out the soft, weak sediment, it left the harder areas. And therefore, it became something absolutely beautiful and gorgeous and artistic. It's the same in our own lives. We've got this sediment in our lives. We've got this weak stuff in our lives, and we just leave it there. But if we let the water of the Word of God move up against the weakness in our life, and we let Him slush it in and out—this is what trials and tribulations do, ladies and gentlemen. They move the weakness out of our life and expose the strength and give it more strength and beauty that someone wants to come and see.

You want influence. You want to make a difference in the kingdom of God. You want to make a difference in your kid's life, your spouse's life. I'm telling you, you must let the Word of God move the weakness away. And when the weakness is moved, the strength is exposed, and people want to see that strength. They're attracted to it. Nobody travels thousands of miles to see a rock. They want to see artistic formations that are formed from rocks, and that happens from chaos. It happens from water. It happens from erosion. It happens from wind. It happens when you're freezing cold, and the Word of God moves into the heart, and it freezes, and it breaks off something that's there. This is how these rocks were formed, and this is how God is going to work into your life and form you.

So let me ask you a question. What are you leaving behind that you're not allowing the Word of God to touch? Are you reaching your full strength and potential? Because most of us are living with strength and weakness, and God just wants this. Because once you remove the weakness, your spiritual eye will allow you to see much better. You will see so much better when the weakness is removed. And trust me, you don't need it. You see, we're taught—and maybe it's by the enemy, maybe it's human nature—that that arch needs all the sediment underneath it, that the strength needs the sediment. It doesn't need it. Let God remove it. It's scary. I get it. Will the arch stay? Your strength is in Him. It will be strong when it's in Him. Let the Word of God do its job.

So this Yom Kippur, really, really dive in, into the deep end, and get serious about confession, focusing on yourself, creating miniature trials, miniature training sessions to get rid of the stuff

that you don't like in your life and nobody else does either. I believe that this Yom Kippur can be not a day of judgment, not just a day of fasting, not just a day of putting away your phone or your iPad or social media and saying, "Check in the box that I sacrificed for God." God is not really concerned about that. He's concerned about getting rid of all the sediment, because He wants to make you into something phenomenal, something worth traveling to go see, something worthy to be studied. If someone is looking up to you and you're not done being made yet, let them carve the stuff out of your life and do something extraordinary.

All right, my friends, I'm Jim Staley, and I'm so grateful to spend this time with you. Would you do us a favor? If you want more information like this, if you want to learn more about the Feast Days, we actually have a Feast Day pamphlet. You can simply text FEASTDAY at 844-763-9543. You can see that number on your screen, and we will text you a free download of the Feast Days. Until then, the next and last feast day of this year, and every year, is the Feast of Sukkot. It's when Jesus—Yeshua—was born. It's the most celebrated feast day—eight days of partying and fellowshiping and camping, and that's what I'm about to do. If you're doing that, good for you, and maybe you can begin the process if you're at the very beginning of learning these things. You can learn all about it on our website and here on this YouTube channel. All right, my friends, like always, I'm Jim Staley with *Passion for Truth Ministries*, and I'll see you in the next video.

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